
The Dignity

OF THE

Christian Priesthood.



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THE
DIGNITY
OF THE
Christian Priesthood.

By *S T M O N* Lord Bishop
of *E L T*.

Directed to his Clergy at his
Fourth Triennial Visitation.

L O N D O N :

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*The Dignity of the
Christian Priesthood.*

Dear Brethren.

THERE is nothing,
as I have often re-
presented unto you, more
effectual to excite every one
of us to our Duty, and to
make us Diligent therein,
than frequent reflections
upon the solemn Charge
given us at our Ordination,

A 3 and

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and our Promises which thereupon ensue. In which we are admonished unto how high a Dignity, and to how weighty an Office God hath been pleased to call us. And thereby are awaken'd to consider, with how great care and study we ought to apply our selves ; as well that we may shew our selves dutiful and thankful unto that Lord, who hath placed us in so high a Dignity ; as also to beware that neither we our selves Offend , nor be occasion that others Offend.

Now

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Now that we may be sensible of the Excellency of our Office (upon which depends the weight and difficulty of it) I have thought fit, instead of the usual Speech at my Visitation, to present you with a small Treatise upon that Subject. And I have chosen to ground it upon those famous words of our *Lord* to *St. Peter*, *XVI St. Matthew*, in the beginning of the *19th Verse*, *And I will give thee the keys of the kingdom of heaven*; that I may at

A 4 the

4 *The Dignity of the*
the same time, instruct you
in your Duty, and explain
a difficult passage of the
Holy Scripture.

Two things must be
premised, before I can give
you the true sense of these
words; *I will give thee the*
keys of the kingdom of heaven;
and propose the Matter of
which I intend to Dis-
course.

The *First* is, That the
Power which these words
import, was not bestowed
upon

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upon St. Peter alone (as they of the Roman Church imagine) but what Christ here spake to him, as the prime Apostle, he intended unto all the rest.

This is manifest by comparing three places in the Gospel together, which speak of this Power. For what is here said of it, by way of *prediction* or *promise*, that he would confer it; is a little after spoken of by way of *description* and *explication* of the nature of this power, and the *manner* of

A 5 *using*

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using it: as you may see in the XVIIIth Chapter of this Gospel, from v. 15 to the 21st. where v. 18. he speaks in the plural number, Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose, &c. which is the very same power, and in the same Words promised here to St. Peter, I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed

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loosed in heaven. And then, in a third place, when this power is *actually* conferred upon them, they are all invested with it; after our Saviour's Resurrection, but before his Ascension, XX St. John 22, 23. where he doth not say *λάβε*, *receive thou*, as if he spake to one alone; but *λάβετε*, *receive ye the Holy Ghost.* *Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained:* Which, it is evident, was spoken indifferently to every one of them. Now

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Now the *Second* thing to be premised is, That the power intended to be conferred by these words, was not given only to the Apostles, but to their Successors also, unto the end of the World; and to all those that their Successors should invest with it, in their several Orders and Degrees.

This will be clear, by considering not only the needs of the Church; which was not to continue only while the Apostles lived, but

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but while the World lasted :
But also from the time
when this Power was be-
stowed upon them ; which
must be carefully observed.
Now it was given , either
on the Evening after our
Saviour's Resurrection , or
else Eight Days after it :
For the place in that parti-
cular seems to be dubious.
XX St. *John* 19. Which
soever it was , this time
shews that this Power was
not bestowed upon them as
Apostles, or as having an
extraordinary Office which
was

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was to expire ; but as the ordinary Pastors and Curates of Souls. For their extraordinary Mission , by the Gift of the Holy Ghost ; and whatsoever should qualify them for the Office of Apostles (that is, to preach the Gospel to all Nations) was not bestowed upon them till Ten Days after his Ascension into Heaven ; when the Day of Pentecost was come. For our Lord had said to them just before his Ascension , *Depart not from Jerusalem, but wait for the*

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*the promise of the Father
(1 Act. 4. 8.) And ye shall
receive  power after the holy
Ghost is come upon you : And
ye shall be witnesses unto me
both in Jerusalem, and in
Judea, and in Samaria, and
unto the uttermost part of the
Earth.*

This is a thing to be
carefully heeded, as I said;
for in the following Dis-
course, I shall shew there is
great use of it.

And now having pre-
mised these two things ,
there

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there are two more to be explained : and then we shall be easily let into the sense of these Words ; and see what we are to observe from them.

First, What is meant by the kingdom of heaven.

Secondly, What by the keys of it, and the giving them to his Apostles.

By the *kingdom of heaven*, is certainly meant the *Church of Christ* ; The Company of Believers. Which
is

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is evidently the sense of this phrase, in more places than one of this very Gospel. XIII *Matth. 2. The kingdom of heaven is like to a Man that sowed good seed in his field ; But while men Slept the Enemy came and Sowed Tares &c.* In the *Kingdom of Heaven*, properly so called, there are no *Enemies*, nor any *Tares* : Therefore by the *Kingdom of Heaven* must be meant the Church. And so it is to be understood in all the rest of the Parables
of

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of that Chapter; and in
 XI. 11. XVIII. 1. 3. And
 thus the *Pharisees* are said to
shut up the kingdom of heaven
against men (which is near
 to the phrase of our Savi-
 our in this place) and would
 neither go in themselves, nor
 suffer them that were entring
 to go in. XXIII. 13. That
 is, kept Men from believ-
 ing in Christ, and becom-
 ing members of his Church.
 And in the same sense, an-
 other phrase is frequently
 used, viz. the *kingdom of God*.

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XXI. Math. 41. *The Kingdom of God shall be taken from you &c. that is, they should no longer be the Church of God. Which in another place is thus explained.*

VIII. 11, 12. *Many shall come from the East and West, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven: But the Children of the kingdom shall be cast out, &c. That is, Men should come from far distant Countries, and believe on Christ, when the Gospel was preached unto them*

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them (as *Abraham* the Father of the faithful obeyed God's call, when he bad him leave *Chaldea*) and they, who till now were the only people of God, viz. The *Jews* should be no longer owned by him, but cast off for their unbelief.

II. Now what is meant by the *Keys* of this Church, will be easily understood, by observing that the Church is often called the *House of God*. III Hebr. 2, 3, 4. And that every house hath a door,

door, which lets into it,
and that door is made fast
and opened by the lock:
Unto which *the keys* belong.
The giving of which to
the Apostles signifies in ge-
neral, Christ's giving them
a power over his family ;
And intrusting them with
the care of those that be-
long to his House. And in
particular it signifies, the
power of a *Steward* : Whose
Office is to look after every
one in the family ; That
they both do their duty,
and want nothing that is
necessary

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necessary for them. This will be most manifest by consulting the XXII *Isaiah* 20, 21, 22. from whence this Expression of our Saviour's, seems to be borrowed : Where God threatens to put *Shebna* out of his Office, and to confer it upon *Eliakim*; Who was a much better Man. *I will cloath him with thy robe, and strengthen him with thy girdle. I will commit thy Government into his hand, and he shall be as a father to the inhabitants of Jerusalem, and to the house*
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of Judah. What that Government was, which he promised to give him, may be learnt from v. 15. Where Shebna is said, to be over the house. And accordingly it follows, after the words now mentioned, concerning Eliakim. v. 22. *The key of the House of David will I lay upon his shoulder : So he shall open and none shall shut ; and he shall shut, and none shall open.* That is, he should have the sole power of ruling the house of the King, and administer the affairs of

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of the whole family ; so that he should admit into it, and exclude out of it, whom he pleased, without controul.

Such a power there is over the Church ; which Originally is in Christ himself : Who is said to *have the key of David.* III Revel. 7. that is, of the house of *David.* Who was pleased to communicate this power unto his Apostles ; and by them unto their Successors : Who were to confer it on such persons, as they judged meet

meet for this Office of Stewards in the Church of Christ; as *Eliakim* was in the Court of the King of *Judah*.

Now these words of our Blessed Saviour thus explained, sufficiently warrant us to assert, that he hath advanced his Ministers unto an high Dignity, and given them a very great power over his people, who are the Subjects of his Kingdom: that is, the members of his Church. I say, his *Ministers*; because this power was not left to one, but

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22 *The Dignity of the*

unto them all : To be distributed among them according to their several Shares in this Office ; wherein they are placed in divers orders and degrees of power. For it being the power of *Stewards* over a large family, it is absolutely necessary that the chief Steward in it, have several others under him, to take part of the care upon them.

Now if we enquire into this power of a Steward, it is already apparent, that it consists of *three* parts.

First,

First, of admitting persons into the family.

Secondly, of feeding and providing for them, when they are admitted. And

Thirdly, of governing and keeping them in order : And, if need be, turning those out of doors who are disorderly.

They have power to open the door ; to keep and maintain in the house ; and to shut out of it. Such is the power of the Ministers

B 2 of

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of our Lord. By them persons enter into his Church; and are there instructed; and also ruled and governed. For they are not only to use the keys to open the door, and let men into the family of God; which is done by Baptism; But when they are in, to keep and preserve them there; to set them about their work, to provide for their Welfare (as Stewards feed and cloath the family) Which Christ's Ministers do, by Catechizing, Preaching

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ing, administering the holy Communion, and other duties. And they are also to turn idle, unprofitable, and drunken Servants out of the family : And upon their sincere repentance to open the door; and admit them again into it. Not indeed by a new Baptism ; But by receiving them to the holy Communion again ; Unto which they have a right by their Baptism, upon their unfeigned repentance.

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My intention is to explain to you more largely the power, and duty which belongs to you, according to this little model of it, which I have now laid before you, from which will necessarily arise, the duty of all Christian people, in relation to the Ministers of Christ, and this power intrusted with them: Which I shall represent in the Conclusion.

Their

Their Office then consists in these things following.

I.

First, they are to Baptize into the Name of the Father, and of the Son, and of the Holy Ghost: Whereby, as I said, they let men into the Church, and make them members of it. This is the first work, in which the keys of the kingdom of
B 4 *heaven.*

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Heaven is employed. It is true, Preaching or Publishing the Gospel went before this, to Persons of Age; That they might learn into what they were Baptized. But then, this work was not properly performed by them, as *Stewards* of a family, or *Pastors*, or *Overseers* of a Flock (for they who were Heathens did not acknowledge that Authority in them) But as *Ministers* of Christ at large: Who were sent to invite all men to come to the *Marriage*

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riage Feast (as the Gospel speaks) in the house of Christ. Unto which motion when any Man consented, then he was Baptized: and that was the first exercise of the power of *the keys*, the first act of *Stewards*; Whereby they received Men into the family of our Lord Christ.

And thus it is at this day. They who are not as yet Members of the Church, do not own them as *Stewards* and *Overseers*; nor are under their care as part of

B 5 the

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the family. And therefore the act of teaching such persons and instructing them in Religion is performed by them, as Ministers of the Gospel in general, not as exercising the power of the Keys of the Kingdom of Heaven. Baptism is the first part of that power, the first act of Christ's *Stewards*; whereby they open the door (as I said) and let Men into the Church: And by this Sign and Token admit them into the Service of Christ, and
lift

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list them under his Banner.
See *St. Cyprian* in his *LXXIII Epistle*.

If persons before they be Baptized do really believe the Gospel, and renouncing all other Masters, do in their hearts devote themselves to the Service of Christ; They become secretly and invisibly Members of his Body. But they are not openly and professedly of his family, and so under the care and charge of his Ministers; till they own Christ by
being

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being Baptized; till they receive his mark and cognizance, by which they are solemnly Initiated into his Service, and made compleat Christians. And therefore they are said, by the Ancients, then to receive their *τελείωσιν* (so they called Baptism) their *Perfection*; in comparison with the weak and imperfect State wherein they were before. For now they openly contract with Christ, and take upon them his Yoke: They bind themselves by solemn
Vows

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Vows to become his Servants, and to obey those whom Christ hath set in his Stead, to order the affairs of his family.

And if the persons Baptized be but Infants, they are received thereby into the care and tuition of the Church : and stand engaged to make good what is promised for them by those, who brought them to be Baptized. For they have upon them *σφραγίδα τῆς Κυρίας* the Seal and Badge of the Lord : whereby they are

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are appropriated unto him, to be peculiarly his, and to be brought up in his Religion ; though as yet they understand nothing of it. So great hath been the Care of Christ's Church, to take Men as early as might be into her Bosom ; to gather them, as I may say, under her wings : And to commit them to the oversight and care of those, who are set over the House of God, to bring them up in his Knowledge and Love.

II.

Secondly, When this is done, the Ministers of Christ are to Catechise and Instruct those who are received by Baptism into his family: to teach them, as soon as they are able to learn, the Christian Faith, and to build them up in it: To feed them with the wholesome words of Sound Doctrine; to assign every one the several parts of their work; and tell them
their

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their duty in the place and Station wherein God hath set them.

For this was another part of a *Stewards* Office ; to take care that such as belonged to the Family, wanted nothing that was necessary for them. Now nothing is more necessary in the Church, than Christian Instruction. Whence St. *Paul* among many other qualifications of a Bishop which he, mentions in *1 Tim. III.* saith he must be διδασκων apt to teach ,
we

we Translate it. Which signifies both his abilities, and his propensity to this Work. And in the I *Titus* 9. he saith, he must *hold fast the faithful word that he hath been taught, that he may be able by Sound Doctrine, both to exhort, and to convince the gainsayers.* Whereby it appears, there are many parts of this duty, upon which I cannot particularly insist. They are first to instruct in the principles of Christian Religion: And 2dly, to exhort and perswade men

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men to the practice of it, both by their Doctrines and Examples ; and 3^{dly}, to reprove those who walk disorderly, and not according to the Rules of the Gospel: 4^{thly}, to convince such as gainsay any of the Truths of the Gospel. And 5^{thly}, to call men off from Vain Questions and unprofitable Enquiries, that they may attend their necessary, and unquestionable duty. III *Titus* 8. 9. And the truth is, this was the ancient manner of Preaching, to
Excite

Excite men to some Vertue,
or Reprehend some Vice:
As any one may see in St.
Chrysostom's Sermons especially. Who after he hath
expounded some portion of
Scripture, according to
the plain and literal mean-
ing, doth not raise such
Observations, as we now
take the Liberty to do, ac-
cording to every Man's
judgment; but presently
falls into an Exhortation to
the exercise of Temperance,
or Humility, or Charity,
according as the portion of
Scripture,

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Scripture, and the needs of his Auditors required. And their other Sermons upon Festival Days, were only to clear the Mystery of our Saviour's Incarnation, Death, or Resurrection, &c. and to recommend as an Example, the Actions and Sufferings of such Persons, as had been esteemed Saints in the Church. Which tended much to the keeping unnecessary Disputes out of the Church, and making Men more Humble and less Contentious. But this by the way. Let

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Let it here be observed,
That both these Powers, of
Baptizing, and *Teaching*,
were given to them before
the Power of being *Apostles*,
viz. immediately before our
Saviour's Ascension to Hea-
ven; Read XXVIII *Matth.*
19, 20. And therefore these
are Powers still inherent in
some Persons; who were
to succeed the Apostles, not
in their extraordinary, but
in their ordinary Office.
Which Observation con-
futes those who take upon
them to Preach and Instruct
others,

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others, without Authority from the Bishops of the Church ; restraining this passage which gave such a Power unto their Persons , as Apostles. Who they imagine could assign none to this Office, nor commit this Power unto others which was given them ; that so they may the better assert that there are no Persons now in the World to Appoint others unto this Employment , and to deliver to them those Keys, which Christ gave them when

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when he spoke those words ;
because there are now no
Apostles among us. But
mark what he saith in the
conclusion of those words,
*And, behold, I am with you alway
even unto the end of the world.*
Which can neither be meant
of their single Persons, nor
of all Christians in general :
But of those who should
succeed them , and have
this Power committed by
them into their hands.

III.

III.

A *Third* part of their Office, is to Administer the Sacrament of the Body and Blood of our Lord, unto those who are thus instructed and have learned Christ. This is another part of the Food which the *Stewards* are to prepare, and give to Christ's Family; and is, indeed, the noblest Provision that is in the Churches Store-house; the highest Entertainment of the

the People of God. Which therefore is not presently given them at their first entrance, but reserved for them till they be confirmed in the state of Christianity; and be able to taste and relish the nature of it, to digest it, and turn it into their nourishment. And this is likewise an action, whereby the several Members of the Family do more strongly tie themselves to Christ, and give him fresh assurances of their Love: As he assures them of his.

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Of this it is not proper, for me now to enlarge, because my Business at present, is only to shew that this is part of the power which Christ hath given to his Ministers; and to them only: Who alone can Consecrate the Bread and Wine, and give the Body and Blood of Christ to the faithful. Which power was given to them before he died, just at his last Supper: In the end of which he instituted the Sacrament, when he said; *do this in remembrance*

brance of me, XXII Luke
19.

Here it is to be diligently observed that these words, *do this in remembrance of me*, are but twice to be found in the New Testament: Though the Institution of this Sacrament be mentioned there four times. For the first three Evangelists and St. Paul speak of its Institution: But St. Luke only, and St. Paul have these words; and that to different purposes, to shew what every one's work and

C 2 duty

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duty is. All Christians are bound to Commemorate the Love of their Lord and Master in this manner, and to *shew forth his death till he come.* And therefore in the 1 *Corinth. XI. 24.* the words run thus, *take, eat, this is my body which was broken for you; do this in remembrance of me.* Where these two words, *do this*, manifestly refer to *take, eat*, which go before: And therefore they express the Duty of Christian people. But now in the other place of the Gospel of St.

Luke,

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Luke, there is no mention of *taking* and *eating*, but the words run thus, *He took bread, and gave thanks, and brake it, and gave it to them, saying; this is my body, which is given for you; do this in remembrance of me.* Where it is evident these words *do this*, can refer to nothing but what goes before, *he took bread, gave thanks, brake it, and gave it*: And therefore as the former place directs what the people should do, so this directs what the Pastors are to do. They

C ; are

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are to take bread, bless it, break it, and give it : And the people are to take it and to eat it.

And as these words are plainly spoken to them, so they are spoken before his death : And therefore before they received the power of Apostleship. And consequently they belong to all his Ministers, unto the Worlds end : Who alone can consecrate Bread and Wine, to become the Body and Blood of Christ ; unto those that devoutly receive them. All

All these *three* powers, of which I have hitherto treated, we find expressly given them in the Holy Scripture: And another there is (which I shall mention in the Conclusion) which is as expressly delivered to them, as these. But there are some other intermedial powers, between these and that: Which though not particularly mentioned by our Saviour; yet are partly contained in those already named.

IV.

Fourthly, therefore, they are to pray with and for the Family; and to Bless them in the Name of the Lord. We have the Institution of *St. Paul*, for their praying for the Family of Christ and for all Men. 1 *Tim.* II. 1. After he had bidden *Timothy* in the 19th verse of the foregoing Chapter, to war a good Warfare among his Flock, and to keep the Faith, and a good Conscience

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science in the discharge of his Ministry : As a way and means to this he thus prescribes, *I exhort therefore that first of all, Supplications, Prayers, intercessions, and giving of thanks be made for all Men : For Kings, and for all that are in Authority, &c.* Where the Word *πρωτον*, *first of all*, is remarkable : Denoting these to be principal parts of the Priests Office. And as for Blessing the People, we have the same Apostles Example in the Conclusion of every *Epistle* :

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But especially in the last Verse of the Second to the *Corinthians*, *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen.*

And here two things are to be Noted.

First, That though every Christian ought to Pray, and that continually, both for himself and others ; yet the Ministers of Christ only Pray as Persons separate unto this Office. All Christi-

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ans are said to be made *Priests* unto God; but not by Office; not as Men deputed to such a Ministry of Praying for others. God invites all that belong to Christ, to come with boldness to the Throne of Grace: Being admitted to a greater familiarity with him, than the *Jews* were in former times; who prayed in the outward Court only, at a distance from the Sanctuary. Yet there are some Persons who are more nearly related to him, being properly

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properly *Priests* : who are
let apart by him to offer up
Prayers, Supplications, and
Intercessions for others.
Which we cannot but think
are of great Efficacy, when
they seriously attend unto
this duty ; because they
are appointed by God, to
this Office. And

Secondly, Their Prayers
are then of most Efficacy,
when they Celebrate the
Sacrament of Christ's Body
and Blood, It being a great
part of their Work at that
time ; to represent unto
God

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God the Meritorious Sacrifice which his Blessed Son made for our Sins ; and by Vertue of it to Beg of him all Spiritual Blessings. For then they imitate Christ's Intercession in the Heavens : And do that on Earth, by way of representation ; Which he doth, by presenting himself in the presence of God for us, in the High and Holy Place above. Where he exhibits the Sacrifice of himself before God ; and so interceeds for us : Which they also here upon Earth

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Earth commemorate ; and Exhibiting the same, under the Form of Bread and Wine, Send up their Prayers with this Representation ; for all the Blessings for which he intercedes in Heaven. They shew to God all that Christ hath suffered ; by presenting before him his Body broken, and his Blood shed : And by Vertue of that Sacrifice their Prayers , at that time , become the more prevalent.

V. They

V.

They are also to direct ,
advise, and guide the Peo-
ple of God, by Spiritual
conference with them : The
Ministers of God being of
Counsel for the Soul, as
Lawyers are for Mens E-
states , and *Physitians* for
their Bodies. So that to
them Men ought to resort ;
that they may be better ac-
quainted with their Duty ;
satisfied in their Doubts ;
resolved in difficult Cases ;
and

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and assisted against the Temptations: which they find too strong for them. For though many general advices may be given from the Pulpit ; yet no one can meet there with every private Man's Malady. And therefore this Office of personal Instruction, as occasion requires, seems to be comprehended in the general power given God's Ministers, of *teaching* all men, and *building them up in their most Holy Faith*.

These

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These words of the *Apostle* are very significant, XIII *Heb.* 17. where they are said to *Watch for mens Souls*: That is, to be ready to embrace all Opportunities they meet with of doing them good; which must be by more than publick Instruction. And they are also said to be *οδοιποιῖ, Guides* to the Flocks: Which they cannot be, without acquaintance with them, and with their State. And indeed, their being made *Stewards*, by giving them the Keys of the Kingdom of

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of Heaven, implies as much:
That they should be acquainted, as much as is possible, with every one of the Family, over whom they are set.

VI.

They are also to assist the Sick; by helping them to search into their Consciences, and find out the diseases of their Souls; and particularly what Sin they may possibly labour under, for which the Sickness of
their

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their Body, may prove a proper Cure. They are to receive their Confessions ; to direct them unto the best Remedies for removing their bad Affections ; to exhort, persuade and comfort them, according as their Condition requires. No Man that understands our Religion, will think it strange, that I say, they are to receive the Sick Man's Confession ; for St. James saith the same, V. 14, 15, 16. *If he have committed sins , (speaking of a Sick Man)*
they

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they shall be forgiven him,
ἀφεθήσεται αὐτῷ, Absolution
shall be given him; and
therefore Confession must
precede it. But to put all
out of doubt, he adds in
the next words, Confess your
faults one to another, and pray
one for another; that ye may
be healed. Two things it
is evident he speaks of; the
forgiving of ἁμαρτίας, Sins
and Transgressions against
God; and the forgiving of
ἁγπήματα, Faults, which
are lesser Crimes and Tres-
passes against Men. Now
in

Christian Priesthood. 65

in the latter Case, it may be sufficient that we confess one to another ; that is, to the Party offended, who the Apostle saith should pray to God for Healing ; *i. e.* that he would not lay his offence to his charge. But in the former Case he was to confess to the Elders of the Church ; whom he is there commanded to call for ; that they may Pray over him, and obtain Healing and Reconciliation for him.

There

66 *The Dignity of the*

There are other acts of their Office, which I shall not now mention, because I would only name the Chief.

VII.

They are then to Exclude Men out of the Christian Society, when all other means fail, which Christ hath appointed to make them good Christians. When *Preaching*, when *private Admonitions*, and *Reproofs*; when all other good Offices will

Christian Priesthood. 67

will not make them true to Christ, and live orderly in his House ; then they who had the Power of opening the door, and taking them into his Family, have Power to cast them out, and shut the door against them. This is called *Binding* them, in the words after those I am explaining: As Men are wont to do idle and false Servants, who are delivered to the House of Correction, to be punished for their faults. This is the very last, and greatest Power

68 *The Dignity of the*

Power they have for Mens
Reformation.

And here it is to be observed, That this Power, together with that which follows, was given by Christ to his Ministers, as I noted in the beginning, before his Ascension to Heaven : And therefore doth not belong to them as Apostles, which they were not made till the Day of Pentecost, but as Pastors of the Church, Stewards of Christ's Household ; which
came

came down to their Successors in that Office.

But it is farther to be noted that the whole of this power is not in every particular Minister; but only so much of it, as they by whom they were Ordained to their Office, bestowed upon them. Now if you consider the whole process against a Profane Person, you will easily see how much every particular Minister of Christ, can challenge to himself of this power. He is first to be
D admonish-

70 *The Dignity of the*

admonished; and *then* to be sharply rebuked, if admonitions do no good: And these duties ought to be performed by private Christians, as well as by Ministers. But then *thirdly*, he is to be debarred of the privileges of the rest of Christian People, for some time, to see if he will repent and amend. And this is in the power of every particular Minister of Christ; committed to him by the Successors of the Apostles at his ordination. And *then* follows

follows the thrusting him out of the Family, till he repent, and return to his Obedience: Which is such a censure as is not to be pass'd by any single person, without the assistance of others. For it is the Sentence of a Judge, in such a weighty concernment; that it is only in the power of a Court, being an act of Judgment, and heavy condemnation.

VIII.

Lastly, They are to absolve the Penitent : that is, such as acknowledge their Sins, and reform their Lives. Unto whom they are to open the door again, and let them once more into the Christian Society. Not by a new Baptism ; but by a solemn absolution , and pronouncing them in the State wherein they were before their Exclusion. And this is called *loosing*, in the words

words following these I am explaining : Untying the former Bond, and taking off the Punishment inflicted. Which power is lodged in the same hands, that exercised the former. They that laid on the load, can only take it off.

There is indeed another sort of *absolution*, or acquitting ; which in certain cases, is in the power of every particular Minister of Jesus Christ : I will mention *two* which our Church, and the Church of God every
D 3 where

74 *The Dignity of the*
where hath always approved.

First, In case of great dejection of Spirit, which any pious Soul labours under. If upon laying open the State of that Soul, and a serious survey of it, and comparing it with the rule of the Gospel, it be found to be faithful unto Christ; he that Ministers unto it in Christ's Name, ought not only to apply Comfort to it, but more than that; pronounce a pardon to it, and

and assure it of God's grace and favour. Which cannot but be of great use, and afford much satisfaction and confidence to troubled Spirits : When one that can neither be suspected of ignorance, nor of partiality, but is wise and holy; shall pronounce its condition to be safe, according to the word of God.

Secondly, In time of Sickness and approaching Death, a good man who hath given Testimony of a sincere repentance in his Life time,

D 4 and

76 *The Dignity of the*

and behaved himself Religiously in the Family of Christ, will receive no small addition of hope of future happiness, from the Judgment of a faithful Minister of Christ: Who knowing the State of his Soul, and manner of Life ~~that~~ shall absolve him from his Sins, in the name of Christ.

I confess, they who are prophane and dissolute in their health, who live without God, and without a due regard to men; following their own Lusts and Desires;

Desires ; though they shew
some signs of sorrow and
hatred of their Sins on their
Death Bed , yet they are
otherwise to be dealt with-
al. There is no reason they
should be absolved ; that
is, pronounced pardoned,
and in a safe condition :
For as they never Lived
well, so no body can tell,
what they will do, If they
should be restored to health
again. It must be their
punishment, for beginning
so late, that they go out of
the World in a doubtful con-
dition.

78 *The Dignity of the*

dition ; without such a great Blessing of the Church, as that of Absolution is; Which belongs to those who have overcome Temptations; and conquered the Devil, the World and the Flesh : Which no man can do upon his death bed, because he hath no opportunities. We cannot but conclude well of those who do well, when they had Temptations to do otherwise : But as for those who only resolve to do well, when they have no Temptation to do evil ;
 what-

whatsoever hope we may have of them, we can conclude nothing certainly. They ought not to despair; but we can give them no assurance of God's Mercy.

A Faithful *Steward* of the mysteries of Christ, must make a difference between those that behave themselves according to the rules of the Gospel; and those that live disorderly in Christ's Family. He cannot honestly dispense our Saviour's Blessing alike to all. They that all their Life have resisted.

80 *The Dignity of the*

sisted the exhortations and admonitions of the Church, despised her invitations, and intreaties, and reproof, and all other remedies ; must not think to be taken all on a sudden into her very Bosom : But be content to depart the World in an uncertain condition ; only with earnest Prayers for them ; and recommendations of them to the infinite Mercies of God in Christ Jesus. Who knows their hearts, and whether their resolutions of amendment
were

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were well grounded, and would have held out in a time of trial; and accordingly will dispose of them.

Thus I have briefly explained to you the power Christ hath given to his Ministers, by committing to them the *Keys of the Kingdom of Heaven*. Which are words of a very lofty Sound; but of no less signification. From the Explication of which; you cannot but learn both your *Dignity*, and your *Duty*.
You

82 *The Dignity of the*

You ought to think it the greatest honour in the World to serve the Lord Christ in this Office. However men are pleased to esteem you; look upon yourselves as advanced to the highest end noblest Preferment. With which you ought not to be puffed up, but to demean your selves in it with the humblest Reverence; because it is a very great and sacred trust. And therefore ought to fill you with Solemn thoughts, how to discharge it, to the Satisfaction

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Christian Priesthood. 83

tisfaction of your Lord and Master : So that you may neither dishonour him, nor your Office by performing it negligently ; but with an hearty Affection and true Zeal to his Service. Who, as I said, hath conferred the highest Honour upon you ; but accompanied with a very weighty trust : Which he expects you should honestly discharge. He hath honoured you with the Office of *Stewards*, in his House and Family ;
which

84 / *The Dignity of the*

which is the Kingdom of Heaven : And it is required of Stewards, (as St. Paul teacheth us, 1 *Corinth.* IV. 2.) that a man be found faithful. Let none of us then ; My Brethren, ever prove false to our great and gracious Lord by not attending to our Office : But give all diligence, both to understand it, and to perform the duties belonging to it, with all fidelity.

Consider what manner of Persons they ought to be above all other Men, in all
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holy conversation and godliness:
who have a work of such
importance, of such large
extent, incumbent on them.
How Watchful, how Stu-
dious, how Industrious and
Careful they ought to be,
to make use of the Keys of
the Kingdom of Heaven,
wherewith they are intrust-
ed, unto the ends and pur-
poses for which they are
committed to them. I will
not enlarge this Treatise by
pressing upon you every
particular part of your Du-
ty; but only in general be-
seech

86 *The Dignity of the*

seech you to be so solicitous in the discharge of them all ; that the People may be convinced of the Truths I have now represented to you ; and understand that you are employed in an Office, both of great Authority, and of great Labour.

There are many of them who have so little knowledge of these matters, that they commonly say, Ministers lead a lazy Life, and have their Maintenance for nothing : When the truth
is,

is, the People themselves are too willing to ease them of a great deal of their Pains. They would not have them do all their Work; for they will not put themselves to the trouble of going to them for any private Advice; nor be at leisure to hear all their Admonitions, and Instructions, and Reproofs. Let those therefore know (by some means or other) who are apt to undervalue their Labours; saying, it is but stepping up into the
Pulpit

88 *The Dignity of the*

Pulpit twice a Week, and making an hours Discourse; that it is their own fault if their Labour be not far greater; by having daily Prayers, and more frequent Communion, and giving personal Instructions. Pray them to give you opportunities to perform every part of your Office; and they will soon see it is not an idle Calling; but there is Employment enough, and also Care, and great Thoughts of Heart about it; which deserve the highest

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est Encouragement. Pray them to begin to have some care of their Souls, and they will find it necessary to come to you for personal Direction; or to let you come to them. Desire them to be at leisure, at seasonable times, that you may take an account of their Practice, and of their Profiting. Let them desire to be informed in what they do not understand; to use you as the Physicians of their Souls; as the Keepers of the House of

90 *The Dignity of the*

of God, who are to give every one their portion in due season: And then they will discern the Work is very great; and calls for Skill and Faithfulness, Diligence and Patience.

And how is it possible the People should not see, if they attend to these things, how *highly* they ought to esteem them in love for their works sake, as St. Paul exhorts, *1 Thess. V. 13.* and obey those that have the rule over them and submit themselves, as his words are

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XIII *Hebr.* 17. But if I should pursue such things as they deserve, I must make another little Treatise for the *People*, to acquaint them with their Duty; as I have made this for you that are *Priests*. Who having the care of them, I shall leave it to you, on fitting occasions, to represent to them, what regard ought to be paid to the Ministers of Christ.

And omitting many other things, I shall only mention that which is most per-

continent and agreeable to my present Subject. Which is, that the *Stewards* of Christ being the governours of his Family, every one of that Family ought to be ruled by them: And submit to their Authority in such things as they decree to be fit and Expedient, for the keeping the house of God in good order. For that is, without all doubt, another part of the power of those to whom Christ hath committed the care of his Family, in chief; to make such

such rules as to them shall seem most meet, for the regular and seemly performance of all religious duties in his Church: *Let all things* (saith St. Paul) *be done decently, and in order.* 1 *Corinth. XIV. 40.*

All things he means, that I treated of before, are to be so performed; that they do not fall into contempt, and all confusion be avoided.

The *Stewards* of Christ therefore are to take care that Baptism, and Prayers and the Holy Communion^{ies},
E that

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The *Stewards* of Christ therefore are to take care that Baptism, and Prayers, and the Holy Communion,
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and all the rest, be administered in such a manner, that there want nothing to the due solemnity of such sacred actions. The actions and Offices themselves Christ hath appointed, not they. But the manner of their performance, as to time, place, gesture, habit, and such like things, is not appointed by Christ, nor can be the same in all ages, and Countries; but is left to their Discretion. That this then may be done with all gravity, and in the most comely

comely and edifying manner, they are to prescribe rules, and make orders: Unto which every one that is under their charge, ought in conscience to submit himself.

I know it is become a question with too many, whether they have such a power or no. This is a point which will not go down with those, who look upon all laws as too great an abridgment of their liberty: And upon all governors as so many Enemies,

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that

96 *The Dignity of the*

that would dispoil them of their own will and pleasure, which is very dear to them.

And so they rather chuse to throw all things into confusion, though they themselves be undone thereby; than submit to be ordered by any one else, but according as they themselves judg convenient.

I will assist you therefore briefly to prove the Authority of Church Governours, to bind the people to such rules as they think fit to make; for the preserving
order

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them

I.

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order and decency among them.

I. And here in the *first* place, let this be premised, which no body can deny ; that there are some things, which, for the time being, are very decent in themselves ; and others very unbecoming. And therefore since common reason tells us, that nothing is to be managed with more solemnity and gravity than the Service of Almighty God ; such things are to be chosen in the performance of it, as

E 3 will

98 *The Dignity of the*

will preserve its honour and dignity ; and such avoided as will expose it to contempt : Upon which account we may observe some things ordained by the Law of *Moses* ; for which no other reason can be given, but only this ; that there might not be any undecency in the worship of God, that then was. I will give two instances ; which the *Jews* themselves have noted. The holy things of which none but the Priests might eat, were appointed to be eaten

eaten in the Holy place, and no where else ; and likewise they were ordered to be eaten on the same day they were offered, and not kept till the morrow. For no other cause , saith *R. Levi ben Gersom*, but that the Sacrifices might appear more glorious and magnificent : And that they might not fall into contempt by being carried into private houses ; nor create any loathing in the Priests, by being too long reserved. Thus likewise the *Ephod* is ordered to

100 *The Dignity of the*

be bound at the top, round about the hole of it ; that it might not be in danger *to be rent.* XXVIII *Exod.* 32.

The reason of which was, saith the same Author, because laceration, or rending, is a very ill-favoured and unbecoming thing; though it be but in the extremity of a Garment, for it signifies that thing which is torn, to be tending to decay. Since things therefore were then appointed, according to the natural sense of Mankind, merely
for

for this end and no other ;
that what belonged to the
Service of God might not
be despised, nor seem vile
in the Eyes of the people :
This is not to be neglected
now, but care taken of such
decency, as may gain a re-
spect and reverence to what
is done in the Church, or
Family of God.

II. This being premised,
let it be further considered
that our Lord himself hath
no where appointed such
things ; and therefore he
hath left them to be order-

102 *The Dignity of the*

ed by the wisdom of somebody else. He hath nowhere, for instance, told us, in what Habit the Sacrifice of Prayer and Thanksgiving should be offered; nor in what manner we should Eat of the Holy things; that is, receive the Holy Communion of his Body and Blood: And therefore provision must be made by those who have Authority from him, that these and all other Services in his Church, be so performed, that they be not rendered

rendered despicable and mean in the Eyes of the World.

— III. And this is very apparent by the Holy Scriptures, that in the Family of Christ, all Persons are not equal ; but some are said to *preside*, to *rule*, to *be over* the rest ; who are required to *submit*, and be *subject*, and *obey*. Which is a clear demonstration, that these things are not to be put to the Vote, and carried by the major part of Voices in the Church :

But

But are to be appointed and determined by the Leaders and Governours; unto whom the rest are to yield their consent.

IV. From whence it plainly follows, that if they be to Govern, and the People to obey; then there must be some Laws and Rules made, without which there can be no Government, nor any Obedience.

V. And again I observe in the Scripture, that the
Autho-

Authority of these Rulers was so great, that there was danger they might abuse it, by troubling the Church with unnecessary Observances. Else why Should St. *Peter* caution those whom he requires to feed, and take the oversight of the Flock of God, not to carry themselves, *as lords over God's heritage*: That is, to use their Power moderately, 1 *Pet.* V. 3. This had been a very impertinent advice, if they had had no Power at all. How
was

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was it possible for them to lord it over the Flock, if they could command them nothing?

VI. And then again observe, That this Admonition is not directed to the People, but to the *Elders* themselves. He doth not call upon the Flock to see that their Rulers did not lord it over them; and to curb and check the Power of their Elders, if it grew exorbitant; but he requires the Elders themselves to take
care

care of this ; that they did not domineer , by commanding any thing for their meer will and pleasure , lest their Power proved grievous to their People.

Upon these grounds, and twenty other things I could name , the Ministers of Christ are to call upon their people to yield obedience to the appointments of the Governours of his Church, in matters of decency and order ; which do not manifestly cross the appointments

108 *The Dignity of the*
ments of Christ himself:
They are the fittest Judges
of such things; and indeed
there can be no other. For
the people, having every
one peculiar fancies, will
never agree about such
matters: Which must there-
fore be regulated by their
guides, unto whose Godly
Judgments they all ought
to submit.

And if any one ask
where Christ hath given
them such authority, let
them know that it is mani-
festly included, if the Scrip-
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tures be rightly understood, in those words of his, before his Ascension unto St. Peter, Ποιμανε, *feed my Sheep*, XXI John 16. For to *feed* signifies not only to instruct and teach; but also govern and make laws and orders. The words of the *Psalmist* concerning *David*, are sufficient to prove this: *God took him from the sheep-folds, from following the Ewes great with young, (i. e. from taking care to order them so, that they did not miscarry) to F E E D Jacob his people,*

110 *The Dignity of the*

people, and Israel his inheritance. So he FED them according to the integrity of his heart ; and guided them by the skilfulness of his hand, LXXVIII. Psal. 70, 71, 72. That is, he governed them with great Justice, and sincere study of their Happiness: and exercised his power so, as was most for their benefit.

Neither was this power given to St. Peter alone, but our Saviour tells them all, they should sit on Twelve Thrones, (XIX. Mat. 28.)
that

that is, rule and govern his people, as persons having authority over them. And that they did not exercise this power merely as Apostles, or Men extraordinarily called, but that it was common to all future Governours of the Church, appears by St. *Peter's* own words to the Elders in the place before mentioned, 1. *Pet.* V. 2. *FEED the flock of God that is among you, &c.* That is, rule and govern them: but do it discreetly: not as absolute Lords and Kings in the
the

112 *The Dignity of the*

the Church (for that the word *Feed*, and *Shepherd* anciently imported) but as Ministers, and Stewards, and those that must give an account of their management.

This power hath ever been thought to be in the Church, since that time: and the Bishops Chair hath been call'd by Ecclesiastical Writers, his *Throne* (in allusion, I suppose, to those words of our Saviour) he together with his Presbyters (who

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Christian Priesthood. 113

(who are call'd Priests ἐκ
δουτέας θρόνου, of a second
Throne, or Chair) being
to order all Affairs in the
Church, with such prudence
and integrity as *David* did
the Affairs of his King-
dom.

Nor can those words of
our blessed Saviour, XX
Matth. 25. be justly alledg-
ed, as a barr to the exercise
of such a power; where
he saith, *the Princes of
the Gentiles exercise dominion
over them, and they that are
great exercise authority upon
them.*

114 *The Dignity, &c.*

them. But it shall not be so among you: But whosoever will be great among you, let him be your Minister, &c. For first, you may be sure, that our Lord could not contradict himself: Who had told his Apostles in the Chapter foregoing, that they should sit upon Twelve Thrones, judging the Twelve Tribes of Israel. And therefore secondly, we may be sure he doth not, by this clause in their Patent, divest them of all power to make rules and orders for his people:

people: Which would have been to make them like so many golden images in the Church; or like a Statue of a Prince on a Throne, that hath no life, breath, or motion: No, it is evident even by these very words, that a great power is acknowledged to be committed to them; but our Saviour was afraid it might tempt them to pride and insolent behaviour: as if they were such Princes as then ruled the World. And therefore his meaning is, that

116 *The Dignity of the*

that he would not have them look upon themselves as having only a dignity conferred on them ; but a duty also incumbent upon them. He would have them remember, they were not absolute Lords and Masters ; but Ministers and Stewards : Who were not to use their power, as the Princes of this World are wont to do, merely for their own pleasure and greatness ; but for the good, and benefit, and comfort of his Church. In one word,

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word, he would have them know that they ought to exercise their Authority, not to serve any private end of their own, but to promote the common good of all. So that the greater any of them was, the greater obligation lay upon him, to make his greatness profitable and serviceable, not burdensom and troublesom to his People.

These things being evident and clear, if they be duly represented to your
F People ;

118 *The Dignity of the*

People ; you may hope
they are prepared to receive
the exhortation of the holy
Apostle 1 Pet. V. 5.
*Ye youngers, submit your selves
to the Elders. i. e. Ye that
are Learners in the School
of Christ, yield unto those
that teach and govern you:
And do not oppose your
fancies unto their judgment.
Obey those that have the rule
over you, and submit your
selves : For they watch for
your Souls, as they that must
give account, that they may do
it with joy, and not with grief;*
for

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for that is unprofitable for you. XIII Hebr. 17. Where I take those words, that they may do it with joy, to refer unto their ruling and watchfulness : Of which they must one day give an account; and then also relate how their People have behaved themselves towards them. Who ought to consider that, in the meantime, their burden is great enough in doing their duty (if they conscientiously attend it) and that they ought not to have this additional

F 2

ditional trouble, that their People are refractory, and will not yield to what is reasonably required of them. Study how to make your People sensible of this, that they ought to endeavour the ease and the comfort of their Governours; that they may follow their employment with gladfom, and not with heavy hearts, groaning, as it were under a load. For this, as it will be grievous to them; so it will be unprofitable to their People. It will grieve them

them to take a great deal of pains without any profit, or so much as thanks: And on the other side, it will provoke God's Wrath against the People for their disobedience: Which will be far more grievous than any of their Rulers Orders. In short, whether their Place and Office be considered; or their solicitude and care; or the account they must give of their Peoples demeanour, as well as of their own: Or the comfort it will be to them;

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or the profit it will be to the People: All these persuade them to be obedient, and submit themselves to those who *have the rule of them*, and watch for their Souls.

And if any still hang back, and be unwilling to conform themselves to their Orders; desire them to consider these two things, with which I shall conclude this Discourse.

First,

First, The ground of their unwillingness.

Secondly, The danger and sad Effects thereof.

I.

Beseech them to examine strictly, whether their unwillingness to obey in things enjoined by the authority of the Church (and I may add the State too) do not arise more out of prejudice than any rea-

F 4 son ;

son ; from custom and contrary usage, rather than clear conviction of the unlawfulness of that which is enjoined. This I believe, will be found to be the truth. There are no reasons weighty enough to be put into the ballance against those which I have alledged. They are only light Suspicions, vain surmises and fears of Superstition which keep men from conforming: When it is most manifestly down-right Superstition, to boggle at that which

which God hath no where forbidden. And it is the absurdest thing in the world to imagine, that they whom Christ hath set to rule his Church, whose business it is to Study to keep good order in it ; should not understand what is most decent and becoming ; what most edifying and profitable ; what will most conduce to maintain, promote, credit and honour our Religion. Which cannot stand, if a greater regard be not paid to those

F 5 who

126 *The Dignity of the*
who are the main supporters
of it.

II.

That's the other thing
which ought to be represented
to them, the mischievous
effects of disobedience ;
which may incline them
to use all diligence for
their satisfaction. A grievous
rent is hereby made in the
Family of Christ : His Religion
is disgraced : The Governors
of his Church are disheart-
ned

ned and discouraged: The
Enemies of it are gratified:
And in fine, Government
plainly subverted. For
*where there is envying and
strife, as St. James saith
III. 16. there is confusi-
on, and every evil work.*
These are the natural
consequences, of disobe-
dience: Besides the just
judgments of God, who
is wont to punish this sin
with worse evils, than
thereby Men seek to a-
void.

When

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When *Korah*, *Dathan* and *Abiram*, rebell'd against the Government of *Moses* and *Aaron*; and refused to pay that Respect which was due to those who ruled in Church and State. *The Sun and the Moon* (saith *R. Elieser* in his *Pirke*) went to God, and said, that they could shine no longer, if these Men were suffer'd, as not being able to look upon such Monsters. His meaning is, that Heaven cannot endure disorderly Persons; that the World cannot stand if they be not punish-

punished ; and God who is *not the author of confusion, but of peace* (as St. Paul speaks) will certainly chastise them ; and sometimes destroys them. Now what Judgment is there more suitable to the offence, than to deliver such unruly people , into the cruel paws of enraged, imbittered, and merciless Governours ; and suffer those to domineer over them , who will not be their Lords meerly, but plain Tyrants ? Because they would not live voluntarily

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tarily in peaceable subjection, God lets them fall under such a force, that they shall enjoy no peace, but such as the Stones have, which are not able to knock one against another.

God of his infinite mercy prevent such a conclusion of our perverseness, which an holy grave Learned Writer of this Church in the beginning of the last Ceentury left upon Record, as his fear and dread. For after a discourse to shew thatthere is no better means

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Christian Priesthood. 131

to keep the Popish Yoke from us, than a due esteem of our Spiritual Governours, and being guided by them; he adds these words, which I shall Abridge: *Questionless, this malapert scoffing disobedience against all Ecclesiastical Power, now professed by all sorts among us, is that which to all that know God's judgments, cries louder in the ears of the Almighty (louder by much than the Prayers of Monks and Jesuits) for vengeance upon this Land. For vengeance to be executed by no other*

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other than those our sworn enemies, to be executed by no other grievances, than the doubling of the enraged Romanists Iron yoke, which is now prepared for us, ten times more heavy, than that which our forefathers have born.

Blessed be God, who hath not yet taken this vengeance on us; tho' this heavy Iron yoke (as he justly calls it) was about to be put upon our Necks, if God had not broken it in pieces by an unexpected .. wonderful deliverance. For which we
.. have

have not been so thankful,
as to have a good ground
of hope, that he who hath
delivered, will still deliver
us; but quite contrary, just
reason to fear the appa-
rent danger we are now
in, of falling into the hands
of those inveterate enemies,
by the strange increase of
their united power, and by
our unaccountable Quarrels
and Divisions among our
selves. For what that great
Man said of his days, I
think is true^{er} now, *Sure, if
there be degrees of malignan-
cy*

134 *The Dignity of the*

cy in Hellish Ghosts, the most potent factions of those evil spirits, strive for glory by doing the greatest mischief in this Land. The condition of which if it were duly considered, common interest, it might be expected, should tye and combine those together, whom love and charity cannot yet reconcile. This hath had power to bring enemies together; is it not a strange thing then, that it doth not unite Neighbours and Friends! We read in XXII. Numb. 7. that
the

the Elders of *Moab*, and the Elders of *Midian* went together unto *Balaam* to desire his help. These, according to the *Jewish* Tradition, were great Enemies: How came they then now to be Friends? Hear a Story, saith the *Sanhedrim*:
“ Two Dogs were at difference, and there came
“ a Wolf and setting upon
“ one of them, was like
“ to overcome him. Then
“ stept in the other Dog,
“ saying to himself, I had
“ best help my enemy, and
“ joyn

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“ joyn with him against
“ this Beast, who is a worse
“ enemy to me than he;
“ and will have the more
“ courage to set upon me,
“ when he hath devoured
“ him. You know how
to apply it. When there is
a common danger, whatso-
ever private differences we
have, we should joyn as
close as we can together;
and not by holding little
things very fast, let go all
we have. It is an ill time
to fall out with the Master
of

of a Ship, when a Pirate is coming to Board it; and for Soldiers to mutiny against their General, when the opposite Army stands in Battalia, and is ready to give the Charge. And it is no less dangerous for people to be finding fault, with the Orders of their Governours, when there are those at hand, that are ready to destroy what we like, as well as what we dislike in them.

2 Tim.

138 The Dignity, &c.

2 Tim. II. 7. Consider
what I say, and the LORD
give you understanding in all
things.

20 MA 59

F I N I S.

E R R A T A.

P. 11. l. 4. r. receive Power.

P. 64. l. 15. r. παρρησιας.

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